

bably destroyed just before her death.¹ These narratives enable a modern writer to set forth her ideas and feelings much more plainly than was possible before their appearance.

Mary's attitude towards the Revolution was clear and consistent. She believed from the first that James's son, born on June 10, 1688, was a supposititious infant. This belief was encouraged by the letters her sister Anne wrote to her before and after the birth of the child, and was strengthened by the rumours which reached her from England. Anne told Mary on March 3, 1688, that because the Queen was so positive she would give birth to a son and because the principles of the Romanists were such that they would stick at nothing, however wicked, there was some cause to fear there may be foul play intended. A week later she declared that no one would believe it really to be the Queen's child, 'except it prove a daughter/ Eight days after the birth she w-as still doubtful: 'It may be it is our brother, but God only knows . . . 'Tis possible it may be her child ; but where one believes it, a thousand do not/ ²

It is not surprising, therefore, that Mary imagined that she was being robbed of her right to the English crown by an imposture. She tells us in her narrative she was by no means anxious for the crown :

but whilst I was thus indifferent for myself,
I found I
could not long remain so, since the interest of
the Protestant
religion depends on it, so that whoever wishes
it well (as it is
the duty of every member of it to do) ought
necessarily to
be alarmed at the thought of a Popish
successor. That drew

¹Burnet, ii. 136. ^f The journals I had kept, I
put in a bag and tyed by
my side resolving if anything happend to have
them ready to burn/ wrote
Mary in 1691. Doebner, p. 39.

²Dalrymple, Memoirs, ii, App., pt. L 300, 301,
303 ; Bentinck, pp. 32, 34,
42-3-